

A Plain and Familiar

14

DISCOURSE ON Justification. Being the Substance of Four SERMONS,

Preach'd at the Morning-Lecture, at Pinners-Hall, in
Broad street, the Third, Tenth, Seventeenth, and Twenty-fourth Days
of September, 1693.
By E. L. P. A. S. KETCH.

Taken in Short-Hand, as they were deliver'd, Review'd by the Au-
thor, and Publish'd at the earnest Request of divers Christian Friends.

Acts 13, 38, 39. Be it known unto you therefore, Men and Brethren, that through
this Man is preached unto you the forgiveness of Sins: And by him all that be-
lieve are Justified from all things, by which ye could not be Justified from the
Law of Moses.

Acts 4, 12. Neither is there Salvation in any other; for there is none other Name
under Heaven given, or amongst Men, whereby we must be saved.

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the Poultry, MDCXCIV.

A Plain and Practical
DISCOURSE
ON
L��ification.

Being the Substance of a Lecture

BY JEROME

ERRATA

Page 4. line 6. for the *Law*, read the *Gospel*, p. 9. l. 23. r. the *Office*, p. 11. l. 9. f. Christ, f. Christ's, p. 14. l. 8. put in, we might (present) p. 15. l. 20. & the *offense*) p. 16. l. 19. l. the *fault* r. he found, p. 19. l. 35. to *Spiritual*, add and *Eternal*, p. 23. l. 6. r. if be, had not *Sin*-*ing* ib. l. 8. leave out *as*, p. 24. l. 21. f. *his* *Obedience*, f. *our* *Obedience*, p. 25. l. 4. leaving, p. 30. l. 23. *punish* it p. 31. l. 8. *not* *be* *confounded*, p. 32. l. 26. f. *interest* with Christ, f. *interest* in Christ.

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Epistle Dedicatory,

To those Christians, which heard these Sermons from the Pulpit,
Intirely Beloved,

THE importunate Desires of many of you, have Midwif'd this imperfect Discourse into the World, tho' much against my Inclination; and indeed, the Reluctancies and Strugglings in my Mind about it, have hindered the exposing of it to public View until now; not because I am in the least measure ashamed of that great and fundamental Truth, which is the Subject of this Discourse, or unwilling the World should know my Judgment herein: This cannot be reasonably supposed, if it be considered, that these Sermons were not Preached to a few in a Corner, but to a very considerable number of People, and at a Meeting-Place of as great Note as any in London. But because of the Shortness, Broken and Abrupt manner of handling it, and also considering, that many Learned and Worthy Men are in Print on this Subject; and lest I should be thought Ambitious, to be numbered among them, altho' (so far as I am acquainted with my own Heart) I can say, I esteem my self altogether Unworthy to be Book-Bearer to the least amongst all those Orthodox Ministers, that have treated on this Subject; however, to accom-

The Epistle Dedicatory.

date your Desires, I have adventured to break through the Crowd of Impediments, which seemed to lye in the way; and having taken a short Review of the whole (as it was taken in Short-Hand) I find you have a great part, the Substance of what I deliver'd unto you, (tho' something considerable is omitted) but nothing added: For I considered, if I had put it into another form, clipp'd, dress'd, and made any considerable Additions to it, to please the Charity of this censorious Age, it would have look'd so much unlike what I Preach'd at Pinners-Hall, that you would find your selves disappointed, it not proving the same you expected. The Discourse was designed for ordinary Capacities, and poor plain-hearted Christians, for their Information, and Establishment in the Truth; and I dare say (without blushing) the Food in this Discourse is wholsom Food, tho' I am perswaded every Body will hardly believe it, and that not a few will utterly reject it, because it is not set forth, and garnish'd to their Minds; but it being intended for the needy and hungry Soul, and not for dainty and nice Appetites, tho' it may not sute and agree with the (punick) Stomachs of the latter, yet it will please and contribute Nourishment to the Souls of the former, if the Lord accompany it with his Blessing, which is the Earnest Prayers of Your

Affectionate (tho' unworthy)

4th Day of the 11th
Month, 1691.

I (would were you alive here) your Servant, for Christ's sake,
Elias Keach.

A Plain and Familiar

DISCOURSE

ON

Justification, &c.

R. O. M. 3, xxiv.

Being justified freely by his Grace, thro' the Redemption, that is in Jesus Christ.

I have continued longer on my last Subject than I did at first intend; and I considered, if I had proceeded, it would have spent all the time that I had to stay in this place; and for divers Reasons I thought it convenient to pitch on this Subject of *Justification*. The Apostle in the foregoing Verse, informs us of the miserable State that all Men are in by Nature, and in this Verse he comes to shew how we come to be delivered out of that Misery, and to be defended from that Curse and Wrath that was due to us by reason of Sin, and that is *freely* by God's Grace, *through the Redemption that is in Jesus Christ*. *Being justified*, from hence forward the Apostle describes all the Causes and Properties of *Justification*, revealed to us in the Gospel. And the

1. *Cause* is the undeserved Grace and Favour of God.
2. The *meritorious Cause* is the Redemption and Reconciliation purchased by Christ.
3. The *Instrumental Cause*, or rather that which evidences, that it is imputed, is Faith.
4. The *Final Cause*, is the Glory of God, and the Salvation of his Chosen: The property of it is, that all humane boasting may be excluded.

Freely. That is, there being nothing in the Creature that did induce God; no foreseen Faith, nor Gospel Obedience: but it is all of the free Grace of God, through the Redemption that is in Jesus Christ. The word *Redemption* is taken sometimes into a larger Sense, (i. e.) for all manner of Deliverances, but here it doth properly imply, such deliverance that is brought to pass by paying of a Ransom, according as Christ saith, Mat. 20. 28. *And to give his Life a Ransom for many.* The Doctrine or Observation that I shall raise from the words, is this, *viz.*

This Justification is wholly of the free Grace of God, through, or by the Imputation of what Christ hath done for us, or his perfect Righteousness.

In speaking to this point of Doctrine, I shall

1. Show you some things previous to the opening of what *Justification* is.
2. Open what *Justification* is, or how, or in what sense you may take it.
3. Show you how it is wholly of Grace, through the *Redemption* by Christ, and the *Imputation* of his perfect Righteousness.
4. Show you the *Nature* of that Faith which apprehends and applies this Righteousness; and which is sometimes said to justify us, as Rom. 4. 5. But to him that worketh not, but believeth on him that justifieth the ungodly; his Faith is counted to him for Righteousness.

I. I shall show you some things previous to the opening of what *Justification* is.

And,

1. This must be considered, that *Man is in a lost and undone State.* i. e. all Mankind, by reason of the Fall and Transgression of our first Parents are brought into a state of Sin and Death; besides our own actual Sins, by which we have aggravated our Misery, and strengthened those Cords that bound us under the wrath of God. This must be taken in, that all Men are concerned with *Adam*, as considered in his Loys, and his Apostasis from God. He was a publick person, and did perfonate all Mankind that should proceed from him. His Standing was our Standing, his Fall was our Fall, his Gain had been our Gain. Our Stock was all put into his Hands, and into his keeping, and he proved Bankrupt, and broke, and lost all, and we by his Sin are brought into a state of Sin, prone to Sin, and bound over to eternal Wrath, having rebelled against God, and grievously offended that holy Law-giver. This the Apostle shows at large in the same Chapter, from Verse the 10. to 19. how miserable we are by Nature, how sad and woful our case is, by reason of Sin.

2. This must also be considered, that *Mankind, You, and I, every one of us by Nature are Children of Wrath*, and stand charged at God's Barr, where we must plead, and either must be Justified or Condemned: we having proved Traitors and Rebels to the Sacred and Divine Majesty, and he will call us, and most Righteously will he judge us, and we must plead. He will call us to an account for our Sins and Rebellions, because they



they were against him. Now when the Sinner comes, and appears before God, and is accused and charged with horrid Guilt and Crimes, even of the highest and greatest Treason and Rebellion that ever was committed. I say, when the Sinner shall appear before God, and is thus charged, what will he then plead? For he must plead either guilty or not guilty. Now to prove that he is guilty, there appears against him three substantial Witnesses.

First, God himself is a Witness against the Sinner, *Mal. 3. 5. I will be a swift Witness against the Sorcerers, and against the Adulterers, &c.* (faith God.) He that knows every vain Lust and unprofitable Thought; he that sees in the dark as clearly as at Noon-day, and hath an account of all the works of Iniquity. In whose memory is recorded all the Thoughts that ever thou didst think, all the words that ever thou didst speak, he will be a swift Witness against thee, that thou art guilty of many grievous Sins: And his dreadful Justice will pursue thee, as the Avenger of Blood did pursue the Man-slayer under the Law. So I say will God's Justice pursue the Sinner, and by substantial Evidences, will manifest that the Sinner is grievously guilty.

Secondly, as God will be a witness against thee, so the Law will accuse the Sinner. The Law is broken and trampled upon, and that will rise up against the Sinner, and will plead against him, that it was despised and trampled under foot. *There is one (faith Christ) that accuses you, even Moses in whom you trust.*

The Jews trusted in their own works, that were agreeable to the Law; they rested on their external Obedience to the Law of Moses. And this (faith Christ) will plead against you. Though you trust in him, yet this very Law will condemn you. Moses accuses, or his Law accuses every Soul, who continues not in all things contained therein to do them, *Gal. 3. 10.* That Soul must perseveringly, continue in doing all things that the Law requires, that expects to be *Justified* by it: For if you step but one Inch awry, you are under the curse of the Law, and the Law broken will be a swift Witness against the Law-breaker. *The Law was added, because of Transgression,* *Gal. 3. 19.* Not only to deter and restrain from Sin, but it was added to condemn, even to aggravate the heinous Crimes, and abominable Offences on the Soul of the Sinner. The Law was added to make Sin appear exceeding sinful, it was not given that we might be *Justified* by it; but to shew us the need we have of another Righteousness, and the deplorable state we were brought into by the breach of it. Not, but that the Law is holy just and good. *What shall we say then (faith St. Paul) is the Law Sin?* God forbid, because the Law is laid to discover Sin, and to strengthen Sin, is it therefore Sin? God forbid. *Nay, (faith he) I had not known Sin by the Law, i.e. I had not known Sin so fully and so clearly.* The Law of Na-

ture, it is true, doth convince of all Immortal Acts of Sin, but not so fully as the written Law doth, especially as it opened in the Gospel. The Law written in Men's Hearts, cannot convince them of all Sin, nor of any Sin, so fully and so clearly, as the Law opened in the Gospel. We had not known the Spirituality of the Law in that degree, had it not been for the Law. The Law is called *The strength of Sin*, 1 Cor. 15. 59. How? the strength of Sin! Yes, because it makes Sin more strong against the Sinner, so that he sees he cannot help himself, for the Law curses him: And therefore in this case the Law is said to strengthen Sin. Why? because it strengthens the accusation of Sin; it strengthens the guilt of Sin, therefore it is said, that the Law is the strength of Sin.

Thirdly, This must also be considered, every Man's Conscience will also naturally accuse him, not only God will be a swift Witness against the Sinner and his Law, but the Sinner's own Conscience doth accuse him now, and it will accuse him at the great Barr of God's Justice, if the Soul be not *Justified*, Rom. 2: 14, 15, 16. The Apostle speaking of the Gentiles, (saith he) *For when the Gentiles, which have not the Law, do by Nature the things contained in the Law, these having not the Law, are a Law unto themselves, which shew the work of the Law written in their Hearts, their Conscience also bearing Witness, and their Thoughts the mean while accusing, or else excusing one another, in the day when God shall judge the Secrets of Men by Jesus Christ.*

So that you see that Conscience will accuse the Sinner, if he be not *Justified*. Then Conscience will receive a clear Light, that he may sum up all the Crimes and wicked Acts, and Speeches and Thoughts, that ever the Sinner was guilty of. If therefore the Sinner should deny the matter of Fact, that he is not guilty, or that he is not guilty to such a degree, yet you find God hath Witnesses for it.

There will be Conscience ready to prove it against you, and we need have no other Witness to prove the Charge against us, than our own Consciences; for that will be more than a Hundred Thousand Witnesses. But,

3. It is necessary to Consider what the guilty Sinner must do in this case. Suppose the Judge of Heaven and Earth should say, Sinner, what hast thou to say, why the Sentence of Eternal Death and Wrath? Why the Sentence of Eternal Burnings should not pass on thee? What hast thou to say? What hast thou to Plead? Consider my Beloved what you would say?

1. *Would you fly to the Law?* Thither the Poor Jews fled for Refuge, but Christ told them, that that would Accuse them, instead of Excusing them; *By the works of the Law shall no flesh living be Justified*. If you had kept it all the Days of your Lives, if it were possible, and had never broke it actually; yet the Imputation of Adam's guilt had bound you over to eternal Wrath, if this were not prevented by the Grace of God. Then where would

you

go (I say) for the Law accuses you, and cries for Vengeance, because it is broken? Sinner what dost thou say? Thou canst not plead the Law, for thy Conscience will accuse thee, that thou hast not kept that. Or,

2. Will you plead *the goodness of your own Hearts?* What is that you will plead if God should call you to an account: If he should ask thee (I say) what thou hast to say for thy self, what will you plead, that your Hearts are good, as some Ignorant Creatures have done? That you have as honest Hearts as any Men, though you do not make that Show? Alas! *The Heart of Man is deceitfull above all things.* and saith the wise *Man*, *He that trusteth to his Heart is a Fool* This will fool thee at last, and the Lord he searches the Heart, and he knows what a deceitful Heart thou hast; and wilt thou set the stress of thy Salvation on the Rottenness of thy wicked Heart; he will find out the Rebel, if he searches the Family; he will find out the *Action*, he will find out all thy Sins, and discover the naughtiness of thy Heart, there is no Place to hide thy Villany in, there is no corner so secret, as to hide thy cursed Evils from him; nothing can hide the cursed Plagues of our Hearts from Gods Eyes, therefore those that trust to their own *Hearts*, will miserably deceive themselves. Or,

3. Will you plead *the good deeds you have done?* Will you plead your Prayers, and say Lord, I have many times kneeled down and cryed to thee? Will you plead your Religious duties, Will you plead your observation of Ordinances? Why alas! You are mistaken, it is not your Religious duties that are performed from a wicked *Heart* that will do it. Nay, Religious Duties performed from a right Principle, will not defend you from God's Justice, because your Doings cannot satisfie God's Justice for your horrid Crime, and Rebellions against him: Or,

4. Will you cry for Mercy and Pardon? Lord pardon me, I commit my self to thy Mercy; I throw my self on thee; Lord have Mercy upon me, and open unto me. Will this (I say) be a Plea? Mercy, Mercy, Mercy, O! this is that the Sinner thinks is the only Plea; nothing but Mercy Lord, for I am guilty. Therefore the Sinner concludes he'll cry Mercy, and ad suadet in exortation his Sins to make recompence. But pray take heed you do not miss it here; you must consider upon what account God pardons our Sins? You are grievously mistaken if you think he'll pardon your Sins because you cry Mercy. You must consider (I say) on what account the Lord receives Sinners into his Favour; for the Justice of God brings in his Plea. My Justice is despised; my Name is dishonoured, and I must have satisfaction; my Faithfulness, that must be satisfied; for I have said, and I will not lie, that the Sinner shall surely dye for the Breach of my Law. The holy God hath vow'd, *Psalms 51.10* (such is his pure nature) that he will have satisfaction for the Wrong done to him. His Mercy cannot take place till his Justice is satisfied. While his Justice is broken, his Mercy cannot be

done. Now and never let me be deceiptful to you in Reconciled or

Reconciled. Therefore in this case there must be Satisfaction, and it is not crying Peccars that will satisfie his Justice ; nay, God will have Blood, and without Blood, thy Sins cannot be remitted ; thou art guilty of Death, and thou must dye. There can be no satisfaction given to God's Justice, by acknowledging thy Fault, nor by weeping, or pouring out an Ocean of Tears : for the Lord saith in his word, that the Sinner must be *Justified*, or not pardoned, John 3. 16. Rom. 5. 1. The Sinner must be *Justified* or Condemned : And the Law stands up, and puts in his Plea against the Sinner, and faith, I am broken in pieces by this Rebel, for he never observed me, nor took any notice of me. Thou holy God hast appointed me as the Canon, and Rule, that this Creature shold have Steer'd, all the actions of his Life by : but he hath slighted, and disregarded me, and I must have satisfaction : for thou hast said, *Cursed is every One that continueth not in all things that are written in the Law to do them.* Now therefore you see, that satisfaction must be made, or the Sinner must be damn'd.

5. It is necessary to Consider also, that since we must be Justified, so well as Pardoned, we must of necessity then plead guilty, and our plea must not be Mercy, for the sake of Mercy ; For that is to beg (as a good Man says,) and not to plead, nor were it at all to be Justified, but only forgiven. I say to be pardoned without satisfaction, is not to be Justified but only forgiven. We must therefore be acquitted and Justified. And how, or after what manner shall we do this ? Let us consider, whither this can be done by any thing that is in us ; can Faith Justifie us in the sight of God ? Can our Repentance do it ? Can habits of Grace (as one words it) do it ? Do these acquit us ? Do any Works of Righteousness which we have done, do, or can do, justifie us ? O Consider, my Beloved, if it be not the Obedience, Righteousness, Satisfaction, and Merits of the Lord Jesus, it must be something else. It is either something done by us, or something wrought in us, or something done without us, by the Lord Jesus that Justifies us ; it is either a Righteousness wrought in us, or it is a Righteousness wrought by another, and Imputed to us ; it must be one of these.

Secondly, the Debt must be paid either by laying it down our selves, or by having a Surety that will lay it down for us. Therefore if you would understand the *Doctrine of Justification* aright, so as to place your Consciences, and your Persons in a due manner, in the presence of God, and at his Bar. Then,

1. You must have *the sense of your Apostacy from God on your Hearts.* you must not only have the notion of it, but you must have the Feeling & apprehensions of it, upon your Hearts.

2. You must have the Apprehension of the want of that Righteousness in your selves ; that will Justifie you before God. (I say.) If you would fly to that Righteousness, that Justifies the ungodly ; then you must first come to see the want of that Righteousness in your selves, that will Justifie

tie you in the Sight of God. The Reason why Persons fly not to the Righteousnes of Christ, is because they see a Righteousnes in themselves; and conclude to be *Justified* by Inherent Righteousnes. But it is only such Persons that see their Misery, by reason of their Apostacy, and the want of perfect Righteousnes in themselves that fly to Christ.

3. You must consider the Greatness, Power, Holiness, Justice, and Righteousnes of God, as well as his Mercy and Goodnes. Sinners they meditate on his Mercy and Goodnes, and they forget his Justice, his Wisdom, his Power, and his Faithfulness. They don't consider that God is a faithful God; but they think if they do but melt he must forgive them. They little consider that God is a wise and just God, and that these Thoughts of theirs are but vain. They little consider that God is most pure and holy; they do not meditate on the holy nature of God, which would presently inform them that God cannot accept of one (into his Bosom) that is unclean and impure.

II. This brings me to shew you what *Justification* is: And,

1. To Justifie, doth not here intend to declare a person innocent, or that he hath never sinned, or is not guilty of the Fact. That is not the meaning of it, as you may see, Rom.4:5. *But to him that worketh not, but believeth on him that Justifieth the Ungodly* &c. or that defendeth the Ungodly; it is not to make the Person faultless; for all have sinned, and are guilty before God in themselves: And to justifie them, doth not annihilate their Sin, so as to proclaim them innocent in themselves, and without inherent Sin.

2. Neither is *Justification* a mere and bare Pardon and Forgivenes of SIN.

3. Consider none but such Persons, who be Inherently Just, or made Just can be *Justified*. If God be said to justifie the Ungodly, it is because they are made Just; tho' they are not Just in themselves, yet they are made Just thro' the Imputation of another's Righteousnes.

4. Consider none that were once unjust can be made just again, or acquitted without Satisfaction made to the Justice of God: And,

1. What can do this? *Sorrow for offence will not make compensation to the Justice of God.* This will not satisfy the Law when the Thief is brought before the Judge, for him to shed Tears; the Judge will not set him free, because he mourns, and weeps.

2. The Confession of the First is no Ground in Law (for Absolution); therefore when the Apostle saith *If we confess our Sins, he is faithful and just to forgive us our Sins*, &c. i Job. 1. 9. we are to consider, First, it refers to God's Promise and Faithfulness. He is Just and Faithful to forgive us our Sins in his Son, for he hath promised this and all things else in Christ; and he would be unjust (if I may so speak with Reverence) if he was not so good as his word. Secondly, That which is the Ground of it,

it, with respect to Justice, is the Blood and Merits of the Lord Jesus Christ; For the Lord hath received Satisfaction by the Death of the Mediator: By the Death of our Trustee, who stood our Room, and bore our Sins in his own Body on the Tree. Now this would reflect on his Justice if he did not set the Sinner free, for whom he had received satisfaction; so that it is just with God to forgive us our Sins, i. e. he approves himself just in forgiving our Sins. But,

3. *Remission of Sin doth not make a Man, who was guilty, to become guiltless.* I say, Remission of Sin, in respect to Pardon, so considered, doth not make a Man who was guilty to become guiltless; a Thief, tho' pardoned, is a Thief still. Forgiveness discharges only from Penalty.

4. *The suffering the Penalty doth not make him that is unjust to become Just;* therefore thou wilt not be Just nor Justified, though thou dost suffer the penalty. A Thief burn'd in the Hand is a Thief still, tho' he hath suffered the Law, tho' it dischargeth him, it doth not justify him.

5. *Therefore, in order to Justification, there must be a plenary Satisfaction for the fault done:* Nor is this plenary Satisfaction always to be made by the offending Party, it may be done by the Surety, and so it is here.

6. *God only, who is offended, knows best what Satisfaction comports and suits with his Holiness and Justice.* We must not be Choosers in this great case. We must not think nor set down this Will satisfies God's Justice; if we cry, and call for Mercy, that this will do it: Or if I Repent of my Sins, that will do it. We must have a care what we say, God only, who is offended, knows best what Satisfaction suits with his Holiness; and if he in Christ declares himself well satisfied, shall we seek out another way? When God declares that he is well pleased in no other way, *Neither is there Salvation in any other; for there is none other name under Heaven given among Men, whereby we must be saved,* Act. 4. 12.

7. *And lastly, Therefore to be Justified is to be acquitted and declared Just, through the Redemption that is in Jesus Christ, or that Satisfaction that he hath made to divine Justice.* It is God's pronouncing of us Just; 'tis not his making of us inherently so; but his pronouncing of us Just and Righteous, through the Imputation of Christ's Righteousness; Justification is taken in Scripture, namely, to declare a Man Just, that is, *Justification in a Gospel sense;* and that is Condemnation for a Man to be declared Unjust, through the Fall of the first Adam: So now we are declared (even every Believer) Just, through the Imputation of the Righteousness of the second Adam, and that is by the Lord Jesus.

A Plain and Familiar

DISCOURSE ON Justification, &c.

SERMON II.

ROM. 3. xxiv.

Being Justified freely by his Grace through the Redemption that is in Jesus Christ.

DOctrine. That *Justification* is wholly of the free Grace of God, through or by the Imputation of what Christ hath done for us, or his perfect Righteousness.

I shall now proceed to the next thing, namely, to prove to you, that *Justification* is taken in Scripture, to declare or pronounce a Man Just or Righteous upon Tryal; which includeth pardon of Sin, but is more than bare Pardon of Sin. *Vide Deut. 25. 1. If there be a Controversie between Men, and they come unto Judgment, that the Judge may judge them, then they shall justify the Righteous, and condemn the Wicked.* What, make him inherently Just! No, that is not the meaning of the Holy Ghost, but they shall pronounce or declare him acquitted, *And shall Condemn the Wicked, i. e. they shall pronounce or declare him Wicked;* he doth not say they shall pardon the Righteous, for that is not to justify him, nor doth the Text mean the infusing inward Righteousness into him, to be *Justified*; no more than their

making the Wicked wicked ; I say, it is not infusing Wickedness into the Wicked, that makes him wicked ; nor their infusing Righteousness into the Righteous, that makes him righteous. But they shall upon Examination and Tryal declare the Righteous to be righteous, and the Wicked to be wicked. you will never understand what *Justification* is, unless you will take it in Scripture sense, and not in the sense of this and the other Man. And it is very plain, if you will but take notice what *Justification* is, according to the sense of Divine Truth. *Vide Prov. 17. 15. He that justifieth the Wicked, and he that condemneth the Just, even they both are abomination to the L O R D.* What doth the wise Man mean ? Why, he that declares the Wicked righteous, or declares the Righteous wicked. That it doth not mean he that makes the Wicked inherently righteous, or he that makes the Righteous inherently wicked, is obvious, but that he declares or justifies ; he that declares the Wicked righteous, or the Righteous wicked, justifying a wicked Man, as though he was Righteous, and condemning a righteous Man, as though he was wicked, imputing that to the Righteous which he never was guilty of, and commanding that in the Wicked which he never had. *So Job the 27. 85. God forbid that I should justify you, &c.* What is the meaning there ? Why, it is that I should pronounce the Sentence on your side, that I should declare you to be Righteous in all that you do and have said. Job don't intend that he could infuse Righteousness into them, but he would not defend them in their Doings. *So Isai. 53. 11. By his knowledge shall my righteous Servant justify many, i. e. by the Faith or having Knowledge of him, Knowledge being here put for Faith.* He shall acquit or declare to the Conscience that the Soul is Just ; for he (that is Christ) shall bear their Iniquities, by which means they are absolved, thus the word is used, *Mattb. 11. 19. Wisdom is Justified of her Children.* It is Jesus Christ that is here called Wisdom ; it doth not mean that Wisdom is made Just by her Children, but approved Just ; her Children do not infuse Righteousness into her, but declare her Just and Righteous. So it is in *Mattb. 12. 37. For by thy words thou shalt be Justified, and by thy words thou shalt be condemned;* it doth not mean made just, but declared just. Hence Men are said to justify God, *Luke 7. 29. And the Publicans justified God, being baptized with the Baptism of John.* Not making him Just, but declaring him Just or Righteous : neither do I understand that *Justification* in a proper sense is taken otherwise. Though the Papists, and others amongst us, tell us, *That Justification doth signify to infuse Habits of Holiness and Righteousness :* But you see this is not intended in any of those fore-cited Texts : And this Assertion of theirs, we with Abhorrence deny. We say that we are declared just (or Justified) thro' the

the Imputation of Christ's perfect Righteousness alone, Isa. 54. 17. there Righteousness is of me, (saith the Lord.) They have (as if he should say) none of themselves that can justify them, but 'tis of me. So Isa. 54. 24, 25. Surely shall one say in the L O R D , not in himself have I Righteousness and Strength; even to him shall Men come, and all that are incensed against him shall be Ashamed. In the L O R D shall all the Seed of Israel be Justified, and shall Glory. You must have a care of looking to your selves for Righteousness to be justified by, for the Righteousness that Justifies God's Israel is Christ, (there is their Glory) they have none in themselves. See also 1 Cor. 1. 30. Who of God is made unto us Wisdom and Righteousness, and Sanctification and Redemption, who of God is made unto us, or imputed unto us, Wisdom, Righteousness, &c. See 2 Cor. 5. 21. For he hath made him to be Sin, (not to bear the punishments due to our Sins only) but he hath made him to be Sin for us, who knew no Sin. How? That we might be made the Righteousness of God in him. Pray, for your Souls take take notice of this place, observe this Text well, note (1) Our Sins were imputed unto him (not the punishment due to them only) that his Righteousness might be imputed unto us, that we might be accounted righteous with his Righteousness; that is the first note. (2) That as Christ was not made Sin by any inherent Sin that was in him; so neither are we made Righteous to Justification before God, by any Righteousness inherent in us, but by the Righteousness of Christ imputed unto us; and as Christ was said to be Sin or the Sinner, Yea, he was the greatest Sinner, forasmuch as he bore in his own person the Sins (so well as the sufferings) of all the Elect; and as he is guilty by Imputation of our Sins, being laid to his Charge at his Door, upon his Back, so he bore the punishment due to us, that Guilt lying on him by Imputation, and we are made Righteous by his Righteousness, accounted unto us.

2. Now then you must know that Christ's Personal Righteousness is by the Lord reckoned to us: Not the Righteousness, as he is God, but the Righteousness, as he is Mediator; and as he died in our stead, to satisfy the Justice of God for us. But by the way, take this Comparison: Suppose a City or Province is guilty of Rebellion and Treason against their Lawful Prince, and have plunged themselves into a depth of Guilt, and Debt unto their Prince; and this Prince should say, if the principal person amongst you, whom you will make your Head, and Surety, will freely lay down his Life and satisfy for all the Treason and Debts of this Province; then the whole Province shall be acquitted as much as if every one died, and paid the Debt. Thus it is here the whole Body of the Elect; they are

as a City or Province, and Christ is the Head and Surety of the whole Body of the Elect; and though the whole Body was in Debt, and guilty of Treason, yet God acquits us all by our Surety's dying for us, and paying our Debts. And by virtue of this, when we come to God, and plead by Faith this Satisfaction, he, (i. e. God) declares us just, or pronounces us clear, and *Justified* by this Satisfaction of our Head, or by this payment, which our Surety hath made, and this Death that he hath suffered. You must consider, that Christ the Head, and all the Elect or Believers are but one entire Body; he is Flesh of their Flesh, he is the Bone of their Bones; his Hand was put to their Bond, and his Name was placed at the bottom thereof, he entered in as Bonds-man, and stood in our stead, and promised the Payment of our Debt. Now you must understand he did this freely; by his free Consent he engaged for us, and so we finding he suffered, *The Just for the Unjust, to bring us to God.*

Object. But some may object & say, *Debt it not followen, that so soon as our Surety, died, and paid our Debts, that the whole Body was Justified.*

Answer. Yea, in some sense the whole Body is discharged. And that before the Believer acts Faith in Christ, though not in every sense; for if that were not the whole of the Capitulation between the Father and the Son, then there is something farther to be considered. Now we must have Faith in this Satisfaction; therefore it was decreed and design'd that Jesus Christ should die; and as he shook Hands with the Father in the Covenant of Grace (for I don't know of three Covenants) as he shook Hands, I say, with the Father in the Covenant of Grace, or Redemption to die, and purchase for all the Elect a Ransom, and procure them the favour of God; so likewise it was designed by the Father, that he should die, to procure them Faith, and every thing else relating to their Salvation. So that the case lies here, though Jesus Christ did pay the Debt a great while ago, and the Sinner was discharged so far, that it was impossible for God (to speak with reverence) to condemn one of those Souls, for whom Christ died. Yet these were not capable of Embracing this, nor knowing this, nor improving this *Justification*, till such time that they had Faith, by which they did see into this, and apply it unto themselves. So it is here like as a Purchase is laid down for Slaves in Turkey; the Money is first paid down, and accepted of, though for a considerable time they may not know that they are Redeemed. I say, so it is here respecting us, in being since Christ's Death; there is a difference between the thing done, and the Declaration of it. So then pray take notice, there may be this also considered. Suppose a Prince shall declare all the Province, shall come in, and kiss his Hand, though heat

the same time will draw and incline them to do it. Yet he declares they shall first come and kiss his Hand, and acknowledge his Benefits before they are declared to be *Justified*; so it is here, Faith kissing as it were the Hand of God, acknowledges his Benefits in Jesus Christ, and this is wrought in the Soul by the holy Spirit, the third Person in the blessed Trinity. For as the Father design'd such a number should be saved, and gave them to his Son, and Jesus Christ, the Son of God, taketh Charge of them, and redeems them; so here is the third Person in the Trinity, that brings them unto, and in to the Son. Now the case lies here, not only doth the Father Elect, and the Son die, but the Holy Ghost is concerned in the *Revelation* of the Mind, and Will of God to them; so that God hath chosen us in Christ, and Christ hath Redeemed us, and the Holy Spirit in time comes, and shows this to us, rectifies our Judgment, inclines our Will, and makes us willing to cast and venture our Souls on this Satisfaction. And this Faith is owning his Grace in the Surety; for it was God (*my Beloved*) who found out the Surety, it was he (even the Father) that did make him the Head of the Body of the Elect. It was he that did fix on this *Medium*, that we should believe before we should be declared Just in our own Consciences; for that thing that was done a great while ago, must be evidenced, and applied to us. But thus much as to what *Justification* is.

III. I am to prove, that *Justification* is wholly of the free Grace of God, through the Redemption that is in Jesus Christ; which that I may the better do, I told you I should open each cause of *Justification* in order, namely,

1. *The Efficient Cause of our Justification.*
2. *The Meritorious Cause of it.*
3. *The Material Cause of it.*
4. *The Formal Cause of it.*
5. *The Applying Cause of it.*
6. *The Final Cause of all.*

And by such time I have gone through these six Heads, you may clearly see the nature of *Justification*.

1. The first, or Efficient Cause is God the Father, the first Person in the Sacred Trinity, and it is his free Grace, and love to poor Sinners, that is the moving Cause, and this shall be proved.

1. *The way of Justification was found out by the Father;* it was the Contrivance of his Infinite Wisdom, that he might be Just, and yet Gracious, that Sin might be punished, and yet the Sinner acquitted; that Justice might be satisfied, and yet we freely pardoned, Rom. 3. 26. *To declare I say at this time but Righteousness, that becometh be just, and the Justifier of him which believeth in Jesus.*

2. Consider God is the Efficient Cause, for God was at the Liberty of his own Will (I mean the Father) to choose whether he would find out a way to Justifie and save Mankind, or the fallen Angels, or leave them both; this I say is to be considered.

3. Consider, God did not foresee any thing in Man which did oblige to it; which did induce him to fix on this great design, he could see nothing in Man. Neither was there any thing in us to present to God, by which prevail with him to shew us Mercy, Rom.5.7,8. For scarcely for a Righteous Man will one die; yet peradventure for a good Man, some would, even dare to die. But God commendeth his Love towards us, in that, while we were yet Sinners, Christ died for us; so you see that God look'd on us as we were Sinners; he did not foresee us as we were Righteous.

4. Consider that God the Father offered or propounded (if I may so say with Reverence) thus way of Justification of the Sinner, to his own Son, our Saviour in the Everlasting Covenant.

5. Had not God the Father found out such a way of his mere Grace and Goodness, Mankind had been for ever lost; which we, nor all the Angels in Heaven could not do. We could not find any Ransom, Job 33. 24. Then is he Gracious unto him, and saith, deliver him from going down to the Pit, I have found a Ransom. Where did God find out this Ransom? Even in his own Bosom, in his own Heart; Christ came out of the Bosom of the Father. Though Popish Expositors tell us thus, I (faith the Papist) have found a Ransom, i. e. I have found his good Works, I have found his Repentance, I have found his Tears, I have found his Prayers, I have found his Alms-deeds, and I see that in him which I saw not before, for which cause I will justifie him. O cursed Doctrin! Now others amongst us say, he hath humbled himself, and I am satisfied. But (my Beloved) alais! and woe to us for all good Works, Repentance, Tears, and Alms-deeds, and Humiliation; none of these are a Ransom. No, Christ is our Ransom, and the price of our Redemption, and this Ransom the Father found out for us. Wisdom found him out, Free Grace, Bowels of Mercy, and undeserved Love put Wisdom to work to find out this Blessed Ransom.

6. To manifest farther the infinite Grace of God the Father, consider the Coffinets of our Ransom. God had but one only Son, in whom his Soul delighted; and that lay in his Bosom, and near to his Heart, yet this his Son was offered to be our Ransom, Isa. 42. 1. compared with Rom. 5. 15. &c. Much more the Grace of God, and the gift by Grace, which is by one Man Jesus Christ, hath abounded unto many: So that you see it is all ascribed to the Grace of God, and the Gift of his Grace.

7. Suppose Christ should have offered himself to God the Father to become our Surety, this would not have done unless the Father had accepted of it: It would not

not have been valued, had not the Father accepted of a Surety. Therefore the Father is Efficient Cause.

8 Consider Christ was sent by the Father to do this Work; and his being sent, is ascribed to God's infinite Love; God so loved the World, that he gave his only Begotten Son, John 3. 16. So John 17. 8. And they have believed that thou didst send me.

9. Consider Christ is said to be Ordained before the Foundation of the World, 1 Pet. 1. 19, 20. He (i. e. Christ) was delivered by the determinate Council, and fore-knowledge of God, Acts 4. 27, 28.

10. The Father called our dear Jesus to do this Work, namely, (to Sacrifice himself, or) that he might be a Sacrifice for Sins, Isa. 42. 6. I the LORD have called thee in Righteousness, &c. So Heb. 5. 4. And no Man taketh this Honour to himself, but he that is called of God, as was Aaron. So our Lord, he was called by the Father to be, First, both a Priest and Sacrifice for us. Secondly, he was called by the Father to be a King, to conquer our Enemies. Thirdly, he was called by the Father to be a Prophet, to declare his Grace, Infinite Love and Goodness to us: But,

11. The Father did anoint him to his Office, to Work out our Salvation, Isa. 61. 1. Psal. 45. 7.

12. The Father prepared him a Body, made of our Nature, to be laid down in our room and stead, to suffer the penalty of the Law, Heb. 10. 5.

13. The Father commanded him to lay down his Life, to purchase those that he hath chosen, John 10. 18.

14. The Father raised him from the Dead, on purpose that he might justify us, 1 Cor. 6. 14.

15. The holy Spirit is called the promise of the Father. Acts 1. 4. .

16. Hence God the Father is called the Father of all Mercies, 1 Cor. 1. 3. because he is the Efficient Cause of our Justification, and all things are said to be of him, and from him. It is he that gives us the true Bread.

17. Christ is made of God unto us Wisdom, Righteousness, Sanctification and Redemption, 1 Cor. 1. 30. Thus the Efficient, or (first) Cause of our Justification is wholly of God's Grace: But it is necessary to consider how God the Father is concerned in our Justification, yet more particularly. And,

1. He (i. e. the Father) hath been the injured Person, in order of nature, and must therefore be satisfied; and his Wrath appeased, &c.

2. Because the Father knew what would do to satisfy his Justice, and bring Relief to the Sinner. For the Law is broke, and he must find out a way to preserve the Sanction of the Law.

3. Because the Honour and Glory of the name of the Father might not be Eclipsed, for we must not render the Son more kind to his People than the Father.

4. Because

4. Because the Father is said to be our *Justifier*, Rom. 3. 26. He declares us Righteous, and pronounces us Just.

But to apply what I have said,

Use 1. O Believer! Let this be of use to stir you up, to look into the Channel in which the free Grace of God runs to us, it is in a way of Atonement, and whatever you have, it is all paid for, Justification, Pardon of Sin, and eternal Life, it is all paid for; therefore see I say where Free Grace runs.

2. Hence you may come to know the sweet and Gracious nature of God the Father, do not think that he is only an angry Judge, and a severe God, but also a Gracious Father.

3. Admire God's Free Grace, which is the Spring of all your Comfort.

4. Learn to Love and Adore this God, for in this to admiration he holds forth to us his Love and good Will.

5. Take heed you do not give any of the Glory of God, the Father from him, for all must honour the Father as they honour the Son.

6. We may from hence infer God, is Just, and yet he is merciful and gracious, and therefore the found out this way to justify us as well as pardon us.

7. O Sinner! take heed you do not slight the infinite Grace, Kindness, and Goodness of God the Father. Oh! dread Unbelief and Contempt of this Sovereign Grace.

8. Accept the Offers of the Father, yea, the Offers and Tenders of this Free Grace, which is made to you by the Father.

9. O you Prodigals! Return unto your Father, the Father is ready to receive you. Nay, he'll meet you half way:

10. And lastly, O Bless and Praise God the Father for all the Grace in your Justification. Praise the Father through Christ, by the Holy Spirit: To whom be Glory, for Ever and Ever, Amen.

A Plain and Familiar

DISCOURSE

O N

Justification, &c.

SERMON III.

ROM. 3. xxiv.

*Being justified freely by his Grace, thro' the Redemption, that is
in Jesus Christ.*

Doctrin. That *Justification is wholly of the free Grace of God, through or by the Imputation of what Christ hath done for us, or his perfect Righteousness.*

I shall now proceed to the next thing, namely; to prove to you that *Christ is the Meritorious and Mediatorial Cause of our Justification.* And this will appear, if you consider him, as he is our Surety, who paid our Debts, and as our Redeemer, who laid down his Life as the Price of our Ransom.

As he is an Intercessor for us, and our Advocate with the Father, to plead our Cause, and to plead the Merits of his own Blood for us, Rom. 8. 31, 34. *Who shall lay any thing to the Charge of God's Elect?* It is God that justifieth: *Who is he that Condemneth?* It is Christ that died, yes, rather that is risen again, who is even at the Right Hand of God, who also maketh Intercession for us. He is pleading with the Father the Value and Merits of his Blood. Hence Christ is said to justify us, Isa. 53. 11. *By his knowledge shall my Righteous Servant justify many,* i.e. He shall defend the Cause, and plead in the behalf of many; and you must consider,

i. That

1. That the Father justifies us as the sovereign Act of his own Free Grace, in appointing of Christ, and in accepting of him in our stead, and that to satisfy his Justice, who is the great and holy Judge, he being also our offended Creator, and our offended Creditor. You must consider,

2. The Son as our Surety justifies us through his own Free Grace, in paying off all our Debts, and satisfying the Creditor. But,

3. Take this *Caveat* by the way, we must not divide the matter of our *Justification*, these must not be separated the one from the other, i.e. the Active Obedience of Christ, and his Passive Obedience. Now, I say, it is not safe for any to say, *we are Justified by the Passive Obedience of Christ only*, i.e. By his Death and Sufferings alone, I say, 'tis very dangerous for any to believe thus: For thus I argue,

Argument. That alone by which the Law is fulfilled, and God's Justice satisfied, by that alone we are Justified. But by the Righteouness of Christ, that is to say, the Righteouness of his Life, which is his Active Obedience: And by the Righteouness of his Death, which is his Passive Obedience, the Law is fulfilled, and God's Justice fully satisfied. Therefore, by the whole Righteouness of Christ, namely, his holy Life, and Meritorious Death, we are *Justified*; not by his Death, excluding his holy Life; but His holy Life, and bitter Death justifies us, and is the Meritorious Cause of our *Justification*. And my Beloved, consider,

1. That the first part is proved thus: There is no *Justification* before God without a perfect and compleat Righteouness, as that which is agreeable to God's holy nature, and which is agreeable to his holy Law, and this I have already proved, that a Man must be perfectly Just, or declared so upon just Grounds, or he cannot be *Justified*.

2. Consider that there is no perfect Righteouness, but that which exactly and fully fulfilleth the Law that is accepted of God; and this is done (I mean the Law fulfilled) two ways.

1. *By a perfect and perpetual Conformity to the Law;* not only a perfect Conformity to it for the present, but by a perpetual Conformity to it, in doing all that the Laws enjoyns, according to the Tenure of it, *do this and live, or do this, and then shalt be Justified.* I will defend you from all, and every thing that can do you hurt.

2. *By a full Satisfaction and Compensation to the Sentence of the Law,* i.e. to bear and undergo the Penalty and punishment thereof, which was Death, and the Curse and Wrath of God; this was our due, and this Christ did in our stead, as our Surety, he did perfectly and perpetually keep the Law while he was on Earth in our Nature for us, and he did fully satisfy, and make Compensation to the Sentence of the Law; he did undergo the penalty and punishment therein denounced, which was our due.

3. And that it must be thus evident, because the Doctrine of Justification doth not make void the Law, but establish it. See Rom. 3. v. 1. Faith (or Justification by Faith) doth not make void the Law, but establish it. The Law is Confirmed, i. e. Established by our being Justified by the compleat Righteousness of the Lord Jesus Christ, by the perfect and compleat Conformity of the Lord Jesus to the Law; the Law is Established as Holy, Just and Good. But Christ did fully and perfectly keep the Law, and make a full satisfaction to the Justice of God, for the Breach of it. He in every Precept, Type, Promise and Prophesie, compleatly fulfilled it, to justify us thereby as our Surety. Therefore,

4. Consider that by the Passive Righteousness or Meritorious Death, and Suffering of Christ; we are not *Justified*, this doth not justify us alone that is singly considered, and the reasons follow.

Reason 1. Because it is by his Suffering for us, and in our nature, as our head Surety and Representative, bearing the penalty of the Law; he frees us from Hell.

2. Because by his Righteousness, both Habitual and Actual he intitles us to Heaven, neither of which we were capable to perform, therefore his Passive Obedience alone doth not justify; for by his Passive Obedience, bearing our Punishment, he only frees us from Hell, and by his Active Obedience, in keeping perfectly and perpetually the Law, he gives us a Title to the promise of Glory. Now it is one thing to be freed from punishment, and another to be raised again into the King's Favour and Presence. Wherefore,

3. As without the Imputation or Satisfaction of his Sufferings we could not be freed from Hell. So without his perfect Obedience and Conformity to the holy Law imputed to us, we could not be Justified and Saved. By the former, viz. the Sufferings of our Saviour; *He hath redeemed us from the Curse of the Law*, and from the Wrath of God, *being made a Curse for us*, Gal. 3. 13. And by the latter he makes us Partakers of the promised Blessedness, or gives us a Title to, or Interest in the promises of Eternal Life: by performing for us in our nature, that Righteousness which was the condition of the Promise; *Do this*, i. e. perform this, there's the Precept, *and thou shalt live*; that's the Promise. Now this Life is not only Temporal but Spiritual: It is a Life of Peace in the Favour and Love of God; a Life of great Consolation in God's Love and Favour; *Do this, and thou shalt live*. This Christ did, therefore the promise is ours, he did it for us: And God the Father, (to speak with Reverence) is obliged to make good the promise; *We shall live*. Therefore,

4. Consider as we are Justified from our Sins by the Blood of Christ, that we might not be damned: So we are just by the actual Righteousness of Christ, that we might be Saved or Glorified. The first defends us from the Curse and Wrath of God; the seconds intitles us to the Mercies and

Blessings of God ; or as we were Reconciled to God by the Death of Christ, so we are as well Justified and Saved by the Life of Christ, i. e. by that Life, that he lived for us while on Earth ; the Benefits and Blessings, of which he pleads now for us in Heaven ; for it is to this end he lives now for us in Heaven. There, not only doth he plead his bitter Death and Passion, but also his holy Life, which was a perfect Conformity to God's Law. *Vide Rom. 5. 10.* *For if while we were Enemies, we were Reconciled to God by the Death of his Son, much more being Reconciled, we shall be saved by his Life :* So it is by his Life that we are saved, because he now lives to plead the virtue of his Death, and of his Undertakings for us. By this you may see the Doctrin of St. Paul is Confirmed. *Rom. 5. 19.* *For as by the Disobedience of one Man (even Adam against the Law) many were made Sinners, (by Imputation) : so by the obedience of one Man (even Christ the second Adam) shall many be made Righteous.*

Having thus opened the point, that which I am to prove is this, viz. *That Christ's Death is the Meritorium, or procuring Cause of our Justification.* That Christ's Sufferings did merit this Favour at the Hand of God for us, and defends us from the Curse and Wrath of God. Now that which we affirm is this. *That what Christ did and suffered, he did it as a common Head, Representative, and Surety for all the Elect, which are his Mystical Body.* But there is an unsound Notion spread abroad, viz. *That Christ was not a proper Head, Representative and Surety, but did all as a Mediator only, i. e. as one endeavouring to compose the Difference betwixt God and us ; but the contrary, I shall now prove, namely, that Christ suffered as our Head, Representative and Surety.*

First, We must prove that he became our Surety. *It is not hard to see*

Secondly, That he died in our stead, place and room, and those two will magnifie the Grace of God in our Justification : And,

1. Consider God he is Just, so well as Gracious, and his Justice required Satisfaction. Now some Men amongst us would be Pardon'd, but not Justified : They would have Life in a way of Mercy, but not in a way of Righteousness. *They would have their Debts pardoned and forgiven, but they would not have their Debts paid.* In a word, *They would come to Heaven, but not by the Merit of Christ's Blood ; tho' they may pretend they believe no coming there but by his Merit, yet they understand it in a remote Sense ; they would, I say, attain eternal Glory, and a deliverance from every thing that is hurtful to them ; but this they would not have to run in the Channel of Christ's Obedience and Righteousness, but in the Channel of their own Obedience. But,*

2. Consider that as God is Just so well as Gracious, therefore our Debts must be paid so well as pardoned, or we cannot be Justified, and consider Christ is called a Surety in the word of God, *Vide Heb. 7. 22.* *There*

There our Saviour is called the Surety of a better Covenant. *By so much
was Jesus made a Surety of a better Testament; i. e. Covenant.* Beloved, a Surety is one that undertakes, or engages to satisfie for another: It signifies to strike Hand in the behalf of another. And,

1. For the whose Credit is gone, or whose Credit is suspected, as being not good; therefore a Surety stands in his place, and strikes Hands with the Creditor. Thus did the Lord Jesus Christ strike Hands with the Father, and become our Surety, that he might stand Pay-matter for us, and in our room and stead. God the Father foresaw that the Creature that he would make, would fall, and fore-designed to leave him to the liberty of his own Will at first; and fore-seeing the misery that he would plunge himself into, and yet remembering Mercy and Pity, which was a glorious Attribute in God, so well as Justice: That he might magnifie his Mercy, and not wrong his Justice, and that his Justice might be satisfied, and his Mercy not impeach'd, did enter into a Covenant with his own Son, his Eternal Son. And his Son strook Hands with him on the Behalf of the Sinner, whose credit God fore-saw as lost,

2. A Surety is to give Stability and Security in Case of Bond and Covenant. Not only because Man had plunged himself under God's Wrath, therefore Christ shooke Hand in the Behalf of the Sinner, whose Credit was gone, to deliver him from Wrath; But Christ strook Hands with the Father, and set his Hand to the Sinner's Bond, and became obliged to keep the Covenant in the behalf of the Sinner. Christ set his Hand to the Covenant to keep it for the Sinner. God fore-saw the Breach of this Covenant on our side, and did therefore enter into a Covenant with his Son, and the Son strook Hands with the Father, that he would keep the Covenant for Man.

3. A Surety doth not only undertake for Debts, but sometimes for Criminals; sometimes Persons are bound as Surety, Body for Body, and Life for Life, and this is a common thing in some Countries. Now Jesus Christ did not only become Surety to pay our Debts, as we were Debtors, but he became our Surety, as we were Criminals and Traytors also, and so was bound Body for Body, Soul for Soul, Life for Life, in the Behalf of the Sinner.

4. If the Party which the Surety engages for fail, the Surety is then to make a full Compensation, and pay the Debt, and die for the Criminal. Thus it was here we did fail, and were not able to pay our own Debts; and because we had heinously broken the holy Law of God, and despis'd the Law-Giver, and Contemned and trampled undesir'd under his Royal Authority, we became Traytors to the Divine Majesty; and Jesus Christ, he did not only become Paymaster of our Debts, but did die in our room, and his Life was taken for ours.

5. A Surety imports the Obligation to be voluntary; for the Law compels none to be bound for another, unless they are willing; the Law will only force the Man that is concerned; if any Man engages for him, it is not because the Law compels him, but he doth it of his own Will; so the Lord Jesus Christ did. For what he did was of his own Will, he did freely lay down his Life, *John 10. 15, 18. I lay down my Life for the Sheep, No Man taketh it from me, but I lay it down of my self:* Which is to signify to us his willingness, his readiness and freeness, to yield up himself to the Justice of God, to be made a Sacrifice for us. But,

6. For a Man to become a Surety, manifests great Love, and great Pity. To become a Surety for one that is greatly in Debt, there is great Love and Pity; but to become a Surety for a Criminal to die in his room, this is Love indeed, so it is with Christ, see Rev. 1. 5. *Unto him that loved us, and washed us from our Sins in his own Blood.* He loved us, and let out all that he had for us, and parted with his Life for us: *Who loved me, (faith St. Paul) and gave himself for me.* But (my Beloved) here is a difference, our great Surety is separate from all other Sureties; for amongst Men the Debtor commonly finds the Surety, but here there is a great Disparity; for our Surety is of God's procuring, the Creditor himself procures the Surety; but the next thing I am to prove is this, *viz.*

That Christ died as our Surety in our very stead and room. And.

7. He underwent Death, which was the punishment of Sin: And because there was no reason, nor cause why the Lord Jesus Christ should suffer the Penalty for himself, it therefore unavoidably follows, he suffered as he stood in our stead charged with our Sins, *Vide Dan. 9. 26. And after three score and two weeks shall Messiah be cut off, but not for himself, &c.* Not for his own Sin, for he was sinless in himself, he was pure and unspotted in himself. He was cut off, but not for himself, but for his People.

This appears to be so, because our Sins was laid upon him; our Sins did all meet in his Person, *Isa. 53. 6, 7, 8. The Lord hath laid on him the Iniquity of us all,* and again in another place. *He hath born our Grief, that which we shoul have bore our selves. He hath carried our Sorrows, that which we should have carried our selves. He was bruised for our Iniquity, for which we should have been bruised our selves. And he was oppressed, the Hebrew word imports, he was exacted.* But,

8. This doth further appear, because it is said, *he was made Sin for us, who knew no Sin:* tho' he had no Sin inherent in him, yet our Sins stuck to him by Imputation, *2 Cor. 5. ult. He was made Sin for us;* that is,

I. By a Metonymy of the cause for the Effect; he bore the Sins of many, i.e. the punishment due to the Sins of many, *vide 1 Pet. 2. 24. Who his own self bare our Sins in his own Body on the Tree, &c.* Nay, if he was not guilty of our Sins by Imputation, he had never bore our punishments, *Who his own self bare our Sins in his own Body on the Tree, &c. i.e. the punishment so well*

as the Sin imputed, he bore it for us in his own Body on the Tree; he was made Sin for us who knew no Sin.

2. To hold forth a Sacrifice for Sin: he was made a Sacrifice for Sin for our Sin: Our Crimes did all meet in him, and were all charged on Christ, and he was to satisfy for them, there had been no need for his bearing punishment if had not Sin in him, or Sin imputed to him. Now he had none inherently in him, but he had the Sins of all the Elect imputed to him: Therefore, as I say, our Sins are charged on him, and he satisfied for them, not as the *Socinians* foolishly, and simply cavil, who say, *Christ was made Sin, to signify that the World esteemed him a Sinner.* I say, it is not so, the 2 Cor. 5. 21. overthrows this Sense utterly; for as our world is made Righteous thro' Christ is not that the World looks upon us to be Righteous, but in a Law Sense; in God's account we are constituted thro' Christ so to be, and so Christ was substituted by the Father in our stead, and in a Judicial Sense is charged with our Sins. But,

4. That Christ's Sufferings was in our room and stead, appears yet further, because he suffered for us, Rom. 4. ult. Who was delivered for our Offences, &c. How? Why into the Hands of Justice: For what? For our Offences, Rom. 5. 8. Christ dy'd for the Ungodly, i.e. He died in the room and stead of Ungodly Men and Women. Such that were wicked in themselves; see Rom. 8. 32. speaking of God the Father, saith the Apostle, Who spared not his own Son, but delivered him up for us all. How for us all? Why for all of us that are concerned and interested in the Covenant made betwixt the Father and the Son, the just for the Unjust, to bring us to God, 1 Pet. 3. 18. The just Person he suffered, and that in the room and stead of the unjust, and that on purpose that we might be Reconciled to God, Tit. 2. 14. Who gave himself for us, &c. 1 Tim. 2. 6. Who gave himself a Ransom for us, &c. He gave himself, he yeilded up himself, that he might suffer in our stead, and to Ransom, and deliver us from suffering. I lay down my Life for the Sheep, saith Christ, John 10. 15: I freely offer my self to the stroke of Justice for my Sheep; and again saith he, This is my Body which is broken for you. Alas, his Body was broken for our Sins: Mark (my Beloved) it is not for [our Good] only as Christ did die, as some say. He gave himself for us, that is, say they, for [our Good] to purchase or procure an easie Law, that by keeping it we might be Justified. No, no, not for [our Good] only but in [our room] also: For scarcely for a good Man will one dare to die, i.e. Die in his room, die to save his Life. But,

5. It further appears, that Christ's Suffering was in our room, because it is said, he bore our Sins, Isa. 53: Now in all the Old Testament, where God threatens, they shall bear their Sins, it is meant the punishment of their Sins, Vide Levit. 20. 18, 19, 20. and 22. 9. Least they bear their Iniquity for it, and die... Now Christ is said to bear our Sins in his own Body; our Sins stuck to him by Imputation.

6. It further appears, Because Christ is said to be a Propitiation for our Sins,

1 Joh.

¶ Joh. 2. 2. *A Propitiation for our Sins;* what is that? Why, one that has made Atonement for our Sins; that hath offered a Sacrifice, Holy and Acceptable, and so made Atonement to pacifie God's wrath, like as *Jonah*, when he was cast into the Sea. Now *Jonah* was a Type of Christ; *Jonah* and the Company that was in the Ship was in a great storm, and they could not tell what to do in their great strait; but at last they conclude, that he that was guilty should die, and *Jonah* was found out, and he was cast into the Sea, and there became a great Calm. Now do you see we are all in a dismal case by nature under the Wrath of God, and Jesus Christ is our *Jonah*, and all our Sins stick at him, and God's Wrath cannot be satisfied till he is cast into the Sea, and he was thrown into the Deluge of Wrath: He is, I say, our *Jonah*, to appease God's Wrath;

7. This doth further appear, because we are said to be *Redeemed with the Blood of Christ*, bought with that price, 1 Pet. 1. 18, 19. See 1 Cor. 6. ult. to be Redeemed by Blood, to save our Lives by one, dying in our stead, all know the purport of that: We, my Beloved, were in Prison and Captivity, and were condemned to die, and Christ, to Redeem us, died in our stead, and thus we are said to be Redeemed, thus we pay our Debts, and thus we satisfy the Law: He gave his Life, to what end? For a Ransom for many.

8. By the Sacrifices under the Law, it appears, that we are Reconciled by Christ's Death, and not by our Obedience, not by Evangelical Obedience, or his Obedience to Evangelical Rules. Thus from all it appears that Christ died not for [our Good] only but in [our room and stead also] tho' some conclude that Christ died not to fulfil the Law, which Man had broken, nor to satisfy as our Surety: But that he fulfill'd the peculiar Law of the Mediator, so far as to bring in easier terms of Life, by way of Evangelical Obedience.

But let me speak a little by way of Application, and so conclude at this time.

1. O Saint! Look up, and take a view; behold how Justification is by Christ alone: O see what Free Grace runs in this Channel.

1. That he that was God as well as Man should become our Ransom;
2. That rather than we should perish, he would die for us in our room and stead.

3. And this he did for us while we were Enemies and Strangers.

4. Nothing could move him to do it, but his own Love, Free Grace, and meer Pity. But,

2. Sinners, see what Love this is; will you not receive this Christ? Is not this Christ worthy of your Embrace? Is not he worthy of your Love? Is he not worthy of your Heart and Lives, and your all? That parted with his Life, and his all for you.

3. Shall he die for your Sins, and will you hugg and love your Sins? Shall he bear your Sins? And shall he be presl'd down to death for your Sins, and will you hugg that Knife that did let out the Heart Blood of your Saviour? Will you make much of those things that are the Enemies of your Lord Jesus Christ? Pray consider this.

A Plain and Familiar

DISCOURSE

ON

Juſtification, &c.

SERMON IV.

R O M . 3 . xxiv.

Being juſtified freely by his Grace, thro' the Redemption, that is in Jesus Christ.

Doctrin. That Juſtification is wholly of the free Grace of God, through or by the Imputation of what Christ hath done for us, or his perfect Righteousness.

I shall now speak of the *Material and Formal Causes* of our Juſtification. Matter and Form (I told you) most not be divided. And my Beloved, the matter, or that which Juſtifies us according to the word of God, is the Righteousness of Christ.

Quæ. But some may Query, *What Righteousness is this that you say is the Righteousness of Christ? Is it the Righteousness of Christ, as he is God?*

Anſ. To which I anſwer no; it is not the Righteousness of Christ, as he is God.

1. Because that is the Essential Righteousness of the God-head; and if we were Juſtified by that, we should also be deified.

2. It is not the Righteousness of Christ, as he is God, because the essential Righteousness of God, being his Essence, cannot be communicated to any Creature.

3. If it were by the Righteousness of the God-head, then it would follow, that it is the Righteousness of the whole Trinity, and then it may be as well said, that we are Juſtified by the Righteousness of the Father, and by the Righteousness of the Holy Ghost, as by the Righteousness of the Son. But,

2. It is therefore positively the Righteousness of Christ, as Mediator; namely, as he is God-Man, the Righteousness he performed for us in the days of his Flesh, while he lived for us upon the Earth; this is by St. Paul call'd the Righteousness of God, Rom. 10. 3. For they being ignorant of the Righteousness of God, went about to establish their own Righteousness, &c. I will give you the Reasons why it is called the Righteousness of God. And,

1. Because this Righteousness of the Lord Jesus Christ, which is his Active and Passive Obedience, which he acted and suffered for us in our room and stead. I say, this Righteousness is called the Righteousness of God, because it was a Righteousness, found out by the infinite Wisdom of God, and that to this very end and purpose, that we might be Justified and defended from divine Wrath, and the Curse of the Law; to which we had made our selves, liable by our Sins. It was, I say, a Righteousness, found out by the Infinite and all-wise God for us, after we had lost our original Righteousness.

2. Because it is the Righteousness of him that was truly God so well as Man, *He being in the form of God, though he it no Robbery to be equal with God,* and therefore saith he, *I and the Father are one.*

3. Because it is not the Righteousness of a meer Creature, the Lord Jesus was God as well as Man, and therefore his Righteousness is not the Righteousness of a meer Creature, but the Righteousness of God-man, therefore it is called the Righteousness of God, that it may be distinguished from the Righteousness of a Creature; and because it is not our own Inherent Righteousness, (I say) therefore it is call'd the Righteousness of God, because it is to be found only in God man, but to us it is Imputed, and not Inherent; it is not our Righteousness, which are meer Creatures, therefore it is called the Righteousness of God, Rom. 10. 3. For they being Ignorant of the Righteousness of God, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God. Why what doth he mean by the Righteousness of God? You'll see in the next words, ver. 4. *For Christ is the end of the Law for Righteousness to every one that believeth;* therefore God's Righteousness here is that, that was fulfill'd by Christ, while he was upon the Earth. How so? Why because Christ did perfectly and compleatly keep the Law, maintain its Sanction and Holiness; how do you prove that may some say? Why it appears by the very next verse, v. 5. *For Moses describeth the Righteousness which is of the Law, that she which doth these things shall live by them.* Now this is equivalent to the foregoing verse. Christ Jesus he is the end of the Law for Righteousness, because he did do those things perfectly, and compleatly did he keep the Law, and so brought in a Righteousness by his Obedience, for our Use and Advantage.

4. It is called the Righteousness of God, because it is a Righteousness, approved and accepted, as well as appointed by the holy God. God the Father hath accepted this Righteousness, he is fully satisfied with it; he is well pleased with his Son Jesus Christ, i.e. in his Obedience and Conformity

to his Will : therefore it is called the *Righteousness* of God, because it is a *Righteousness* that pleaseth God, and that God accepteth of for the Good of us, and in the Behalf of us.

But further to prove the third thing, viz. *That the material Cause of our Justification is that Righteousness by which Christ did fully and compleatly answer the demands of Justice to every Soul ; that it is this Righteousness, and not Inherent Righteousness.* How do you prove that say some ? That it is not Inherent Righteousness ? Why, if we are Justified by Inherent Righteousness, then it would follow.

1. That the Formal Cause of our *Justification* is by infusing a *Righteousness*, and not by *Imputation* ; it would follow then that a *Righteousness* is implanted in us, and not imputed to us is the Cause of our *Justification*.

2. It would then follow, that if we were *Justified* by Grace Inherent, it would be by a Complication of Graces, and not by Faith only, which would antiquate that Text, *Rom. 4. 5. But to him that worketh not, but believeth on him that Justifieth the ungodly, his Faith is counted for Righteousness.* But this would be (I say) not only Faith, but the Grace of Love, and the Grace of Humility, and the Grace of Long Suffering, the Grace of Meekness and Temperance, together with the Grace of Faith.

3. If it were by a *Righteousness* Inherent in us, then it would follow, that Faith would not be Imputed or accounted to us for *Righteousness*, in respect of the object, Jesus Christ: but Faith would be accounted to us for *Righteousness*, as a holy Act, or divine Grace in us, together with other Graces.

4. If it were by a *Righteousness* Inherent, then also it would follow, that Works may as well be said to be our actual *Righteousness* to *Justification*, as Inherent Grace. How so ? Why Faith is an Act of the Creature, to believe is an Creature, tho' we do it by Grace Inherent, yet it is the Creature himself that Believes. *Faith is called a Work, it is Faith that worketh by Love, and Love is called a Labour, or work of the Creature,* and so other Graces, as they are Acts, and improved by the Creature, it is the work of the Creature, so then if it were so that we were *Justified* by a *Righteousness* Inherent, then we were *Justified* by Faith as an Act, and so the Active and Passive Obedience, or perfect *Righteousness* of Christ would be Excluded in point of *Justification*, as the matter of it ; and our own good Works would be put in the room thereof. The Quakers say, *That they are Justified by living up to the Light within*; why say we then you expect to be *Justified* by Works ? Hold you there, say they, for we cannot do any Works, *but it is God by his mighty power, that worketh in us, both to will and to do :* It is the work of Christ in us, it is the work of the Holy Spirit in us, this is our *Righteousness*, this *Justifies* us. Now pray take notice, it falls out then thus, the Spirit (as they call it) is as a Leader and Guide, as an Enlightener, and it enlightens the Understanding, informs the person of his Duty, and by its powerful Operations, it inclines the Will : Now grant this, that therefore the person is willing, and desirous to do the things that are good and commendable, and this produces good Thoughts, and good Words, and moral good Actions.

Now what is this but to say, that the Spirit teaches me to think well, and so enabling me to speak well, and to act well; now this is as much as to say the Spirit teaches me [to save my self] for it is *my Heart* that thinks, *my Tongue* that speaks, and *my Actions* that spring forth in *my Life* and *Conversation*; so that which Justifieth the *Quakers*, must be their good Works, which we deny. Now, I say, in this case, if it were so, then we are justified by our own Works; for as much as the Exercise of all Grace is our own Work, it is *we* Believe, it is *we* Love, it is *our* Meekness, it is *our* Humility; nay, it is a work, if it be but the exercise of our Thoughts. And now to be Justified by this, is to be Justified by works; but I have formerly told you, that to Justifie doth not signify.

1. To make us inherently Righteous, by infusing Grace, or doing of Works of *Righteousness*.

2. I have told you that we are Justified by the Grace of God through Christ, without Respect had to any deserving Cause in us by Grace infused; but this before-mentioned hath some Respect to some deserving Cause, even our inward *Righteousness*, but in *Justification*, that which we speak of, and by which all that are Justified must be Justified; for there is no other that will discharge from the wrath of God, and this comes thro' Christ, without any regard had to any deserving cause in us, by any Grace infused into us, or by any good Works done by us.

3. I told you it is by the Imputation of Christ's *Righteousness* to us, namely, the *Righteousness* done or performed by him when on the Earth in our nature, that *Righteousness* is the matter, and the form of it is the Imputation of it to us. And

4. We hence have proved Works of what nature soever, do not justify us, as causes of our being rendered Righteous before God to *Justification*. No, then what are good Works good for say some? Why Works springing from effectual Faith are Fruits, and signs of our *Justification*, and so declare us to be Justified to the sight of Men, and to our own Consciences; and since I have proved that all works are excluded as done, and performed by the Creature, insomuch that there is nothing of the Creatures Sincerity, nor inward *Righteousness*, no, not the least dram of it, mixt with that *Righteousness*, that is the matter of our *Justification*.

I shall now proceed to the second thing, *wit.*

2. *The Formal Cause of our Justification*; which, as I have already told you is the *Imputation* of Christ's *Righteousness* to us; this is the *Formal Cause*, and I shall show what we mean by *Imputation*, or the imputing *Righteousness*.

And (*my Beloved*) consider to have *Righteousness*, or to be accounted Righteous, as it may be taken, is one thing, and to have [*a Righteousness*] imputed or accounted [*to us*] is another thing; for a Man amongst Men may be reckon'd and judged to be Righteous, when there is no cause for such an *Imputation*; for they may mistake and make no right judgment, as you know some are counted Wise when they are Fools, and some Rich when they.

they are are Poor, but this is thro' Mistake and Ignorance of Men, so that Men may be reckoned to be that which they are not in Truth: Now it is not reckoning a Man to be Righteous that is not Righteous; for God doth not account them Righteous who have not a perfect *Righteousness*; for if we have something that may be called a *Righteousness*, yet if it be not a perfect *Righteousness*, it is not agreeable to the nature of God, nor the Sanction of his Law, which doth require a perfect *Righteousness*. God doth not reckon or repute a Man Righteous by an imperfect *Righteousness*, such a one as is this Inherent *Righteousness*, he doth not repute a Man Righteous for that, nor doth he account any Righteous but such as are perfectly Righteous; therefore he that is accounted Righteous must have a real and perfect *Righteousness* of anothers imputed to him as the foundation of that Reckoning or Imputation: For God doth not reckon *Righteousness* to a Man without a just Ground, not on an imperfect foundation; wherefore the other Sense to reckon one perfectly Righteous, who hath none, but is ungodly, is not the thing that we speak of. But to have a perfect *Righteousness* that is none of our own, before it is imputed to us, is the thing that we contend for. Consider (*my Beloved*) that to impute to us that which is not our own before, or that which we had no Title to in our selves. That Imputation doth denote two things;

1. To impute that unto us, to which we had no Title in our selves, that Imputation doth denote a free Act of Grace and divine Donation; so that this is made ours altogether freely, paid and given us; and this is that *Righteousness* by which we are Justified. It is true, a Man cannot think well, nor speak well, nor act well without a principle of Morality, and this must come from God: Man is not able in a natural way, to move without some natural Life, and this comes from God: But the *Righteousness* which is made ours, to which we had no Title in our selves, nor are not in the least concerned in the working of; that *Righteousness* is altogether of free Donation, and the whole Glory of it is ascribed to the Giver.

2. It doth denote God's dealing with us, according to that which is so made ours, even by Imputation. God deals with us about this *Righteousness* in the same manner, as this *Righteousness* is made ours by Imputation, not by infusing Grace into us. *Belovid*, there is an Imputation *Federally*, or by Virtue of a Covenant Relation, by which one Person is constituted as a common Head: So the Sin of *Adam* was, and is imputed to all his Posterity, because *Adam* was constituted as a common Head, and did pernicious all his Posterity, and thus Christ the Second *Adam* being appointed our Covenant Head, his *Righteousness* is accounted to all his Seed, 2 Tim. 1.9. there we find that the Lord Jesus is our Head, and he is intrusted with our all, who have sinned, and called in with an holy Calling; here *Satisfaction* goes before *Vocation*. Well, but may some say, *It was for our Works*; no, not according to our Works, how then? Why according to his own purpose and Grace, which was given us in Christ Jesus before the World began, given us in Christ;

how so? Why Christ was first our Covenant Head, and was constituted from Eternity: there was an Eternal Compact between the Father and the Son, and the Father gave us to his Son, and Christ did purpose to act and do for us, that by which we are Justified: now I say, this was given us in Christ; When was it given us in Christ? When was it stor'd up in Christ, and promised to Christ for us? Was it when he came into the World, after he was born of the Virgin Mary? No, it was [before the World began] that it was given to us in Christ, and he is God, and he was from the beginning, John 1. 1, 2, 3. All things were made by him, and without him was not any thing made that was made. Christ, I say, was constituted and appointed by the Father as our Covenant-head; therefore, as he did engage in the Eternal Compact before time, so he did faithfully perform what he had promised to the Father in time: He made compleat satisfaction for our Sins; yea, bore our Sins in his own Body on the Tree. Pray see Phil. 18, where St. Paul writing to Philemon concerning Onesimus, saith thus, If he hath wronged thee, or owes thee ought, put that on my Account. Now do you see we have wronged God, we have broken his Law, and now the Lord Jesus Christ comes in, and saith to Justice, if he owe thee ought, put that to mine Account; so saith St. Paul, If he owe thee ought, or hath wronged thee, put that on my Account. Well, Paul, if it be put on thy Account, thou must pay all the Debt. Well, saith he, Paul have written it with my own Hand, I will repay it, v. 19. So the Lord Jesus entered into Covenant with the Father for us, and did it as it were say, I will repay it, and he did so, and made a full Satisfaction to Divine Justice for the Sins of all the Elect; so we have a notable passage of Judah's to Jacob his Father, concerning Benjamin, Gen. 43. 9. I will be Surety for him, then Judah thou must expect that he will be required at thy Hand: Well, Well, at my Hands thou shall require him, if I bring him not again, &c. Now do you see the Father gave to Christ all that shall be saved; and Jesus Christ he stands in our room, and is our Surety, and Christ like Judah saith, as it were to the Father, thou shalt require them of me, If I bring them not to thee, vide John. 6. 37. All that the Father giveth unto me shall come unto me, so John 10. 28. I give them (saith he) Eternal Life, and they shall never perish, neither shall any pluck them out of my Hands: Pay take notice, the Lord Jesus Christ is our Surety, and hath us all in his Hands, and he hath engaged with the Father for all his People, he takes on him the Persons of the whole Church that hath sinned and answered for them. Beloved, as the first Adam's Sin was Imputed to all his Posterity, so the Righteousness of the second Adam, the Lord Jesus Christ is imputed to all his, 2 Cor. 5. ult. He hath made him to be Sin for us, who know no Sin, that we might be made the Righteousness of God in him. Here are two things to be considered,

1. The Non-Imputation of Sin to us; for as our Sins stuck to Christ by Imputation, so we are discharged from them by Imputation of Christ's perfect Righteousness, and this is a blessed State for those that are Interested in this Righteousness of Christ, have

1. No Sin imputed to them, tho' there be Sin inherent in them, yet there is none imputed to them.
2. Another thing is to be considered, even the Imputation of the perfect and compleat Righteousness of Christ; for as there is the non-Imputation of Sin, so there is the Imputation of a perfect Righteousness; so then God doth not look on us as guilty of any Sin, for that was put on Christ, but he looks on us as perfectly Righteous, thro' Christ's perfect Obedience, so the great thing we are to know is this, viz. how we come to have actually the Righteousness of Christ imputed to us; and,

1. We must consider this according to the nature of that eternal Covenant between the Father and the Son.

2. We should consider Christ, as he and his whole Mystical Body are but one. Now when as you marry a person, his Riches are yours; so when you have actual or personal Union with Christ by the Holy Spirit, then his Righteousness is actually yours, and you are then freed from all your Debts; I do not say but (we were virtually free) before; the Lord Jesus did lay down a plenary Satisfaction long ago for all the Elect, yet are not we (actually free) from Sin, nor actually or personally justified, till we are actually united to Christ. For to say that we are actually Justified, and actually possest'd of this thing, and the o' her thing before we have a Being, is as much as if we should set a Seal to a Blank paper. Now therefore consider I say, that when we have actual Union with Christ by the Holy Spirit, then his Righteousness is actually ours, and we then are actually freed from all our Debts, and this is evidenced to us by Faith, which is the Fruite of the Spirit. True, this was given us in Christ our Head, before the World began: the Father did strike Hands with the Son in that Eternal Compact, and there was an agreement, that this should be ours, but Christ was not exhibited in the Flesh till in time, tho' he was a Lamb slain from before the foundation of the World, in the purpose of God, yet in time was he exhibited, and in time did actually keep the Law, and did suffer Death for the Breach of it; then we were virtually Justified, and freed from God's wrath, and intitl'd to Glory, but we could not, nor cannot be actually freed, till such time as we have actually a Being, our Freedom from Eternal Wrath is brought about by Christ, by his Satisfaction: And our deliverance from Sin and Satan, Christ merited and procured for us, and that long ago, tho' (my Beloved) we are not actually united to Christ thro' Faith; therefore, tho' Christ hath long ago brought into the presence of God a perfect Righteousness, yet it is not proper to say that we are actually Justified, till we have a Being, and this benefit be actually applied to us. It is no more proper to say so, than to say an Heir is an actual Possessor of an Estate, when he is first intitl'd to it; for tho' Christ did long ago lay down a plenary satisfaction at the foot of God's Justice, and we were virtually Justified: When he rose from the Dead, and virtually Glorified, when he Ascended into Heaven, yet we are not actually justified, till we have a Being, and are in actual Union with the Lord Jesus Christ by the Spirit: What Christ did, he did as our Surety, who hath espoused our case, and our being in actual Union with him, brings us to have a legal and personal Right to his Righteousness, to Justification, and Eternal Life. Consider first, therefore what it is that is imputed to us, in order to Justification, which you have heard, is the Active and Passive Obedience of Christ.

Secondly, Consider the end and Reasons why this Righteousness is imputed to us, and that is,

1. The honour of God in all his Divine Attributes, for there his Justice is compleatly satisfied, and so his Mercy takes place.

2. The second end was, to answer the just demands, and fully to establish the Sanction of God's holy Law: we could never be remitted as such as were perfectly obedient, unless it was by this way, and the Lord Jesus Christ did establish the Sanction of God's Holy Law.

3. It was to bring in the pardon of Sin in a Judicial way, through Christ's Suffering, without which we could not be Righteous, no; nor by the Imputation of the most perfect actual Obedience, because that our Sins would ly still upon us; therefore the Lord Jesus Christ he takes away our Sins, he bears that burthen himself, and suffers for it, and carries that into the Land of Forgetfulness; therefore know also, that as we partaking of the sinful nature of the first Adam, were condemned, as proceeding from his Lo. is, so by partaking of the holy nature of the second Adam his Obedience, being imputed to us, we are actually Justified, which is evidenced to us by Faith.

But now give me leave to speak a little by way of Use and Application.

1. Here is a Use of Information, you may see by Beloved from hence, the Nature, Order, and Causes of *Justification*, how that our Salvation depends wholly on Christ's glorious Undertaking, as the Master of our *Justification*.

2. That the sin of the first *Adam* and Death thereby is imputed to you as you proceeded from him, till you are Translated in the second *Adam*, and so receive a new nature from him.

3. This informs you, that till your own filthy Garments be put off this Robe of Righteousness cannot be put on.

4. This informs us that we are by nature worse than naked; for we are very filthy, we are burdened with a Load of Sin and Corruption, and Christ must take away the Guilt, and condemning Nature of Sin, this I say must be Removed so well as we Cloathed, &c.

5. This informs us, that God's imputing Christ's Righteousness is his putting on us this *Wedding Garment*: But,

Secondly, Here is a Use of Comfort also; consider, O Believer, what comes in, what Profit, what Advantage, what Glory comes in by *Justification*.

1. All you Believers, you are acquitted, and pronounced *Just and Righteous before God*.

2. You have a full Discharge, whatsoever Satan may say, or Conscience, for want of more light may say, you have a full Discharge.

3. This is also for your Comfort, you are delivered from the Curse of the *Law*, and the wrath of God.

4. You appear all Glorious before God, without spot or wrinkle, for he looks on you in Christ.

5. Consider you have an interest in all that is purchased by our Lord Jesus.

6. Finally you shall Eternally be saved, and all the powers of Hell cannot hinder you of it. But,

Thirdly, A Use of *Terror*.

1. To such who have not Christ's Righteousness imputed to them; for their Sins, both Original and Actual, are imputed to them.

2. You have no Interest with Christ, nor will not, unless his Righteousness be imputed to you through Faith.

3. God is a Consuming Fire to all flesh. Divine Holiness cannot but loath such. Divine Justice cannot but consume you, if you have no Righteousness but your own.

Fourthly, Here is a Use of *Counsel*, that we all take heed, least we err in this great point of *Justification*: O! how prone are we to seek *Justification* by our own Works! but as Christ was made Sin for us, so are we made Righteousness in him; Now we are not made Righteous before God by Inheriting Righteousness, but by imputed Righteousness.

Fifthly, Here is a Use of *Council*. Saints go to Christ, you all in him, take this Counsel and Advice, your Mediator he is your Surety, go to him, don't look into your selves for any thing, don't build on your selves for Righteousness, but go to Christ; he is your Surety, and he pleads his own Merits for you, 1 John 2. 1. If any man sin, we have an Advocate with the Father, &c. who doth or may plead. Father, I took Flesh by thy Order, I suffered, and died in their stead, and gave my self a Ransom for them; I was wounded to heal their Wounds; I bore their Sin and their Sorrow; Oh condemn them not, O holy Father, for their Iniquities did all meet in me, and shall they sink, who believe in me? I have brought in Everlasting Righteousness for them, I have wrought out a Righteousness, in my own person for them; I have procured all the Blessings that they are intituled to, all comes from me. Now consider, as Christ pleads with the Father his own Righteousness, so you are to plead with the Father Christ's Righteousness; there is nothing that will stand you in stead in the last day, but Jesus Christ and his Righteousness. To whom with the Father, and Holy Spirit, be all Glory, for Ever and Ever, A M E N.

I should now have proceeded to the fourth thing, namely, to shew you the nature of that Faith, which aright apprehends, and applies this Righteousness: But I see my time is gone, I must therefore leave it to another lesson, if it please God to afford it, &c.

